12:Young E-4,5 (1966) 1971 MP5 Amhara MP5
Begemder

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ficult task.[24] In addition to the problem of mastering the subleties of kiyne (a problem often exacerbated by a master's indirection), the student is confronted with the prospect of memorising the great amounts of scriptural and liturgical information.

Initially, the novice student is warmly received by his peers, who refer to him as "younger brother", and offer him assistance in establishing himself, and learning the curriculum. The atmosphere of helpfulness soon gives way to one of competition, as the established students come to regard the new boy as a rival for the master's personal instruction and encouragement. Although overt friendliness persists, the relations between a youth and most of his fellow students are underwritten by intense suspicion and rivalry.

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The master does not distribute his assistance equitably, but plays favorites, according to differences in students' abilities as well as personally conceived

[24] Kiyne students are, in general, drawn from among the most promising students of the parish school. Even so, the curriculum sometimes proves too difficult, and the students may seek out a kiyne master practicing an easier "school" of kiyne. Among kiyne students studying in Gondar, the gonj kiyne was reputed to be appreciably more difficult than wosera kiyne (both named after Ethiopian monasteries).